Rev. A. Alexander

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RELIGIOUS.

From the American Pastor's Journal.

THE DESOLATED FAMILY.

The writer of this lives in one of the happy valleys of Vermont. Far up the hill side, to the west of my dwelling, was the cottage and snug little farm of neighbour D. He was a sprightly good-looking man, not very well informed, and rather passionate, but still very kind to his family, and untiring in his efforts to provide for their wants. I used occasionally to visit his family, and while I sat in friendly conversation with them, was always pleased with the neatness of their cottage, with the air of content on the countenances of the parents, and the beauty, sprightliness, and good manners of their children.—When I came out, the good garden and flourishing little nursery on one hand, and the green field and young orchard, enriched with its first fruits, on the other, presented a lovely prospect; and I could not but wish that the industrious owners might long enjoy the works of their hands.

Mrs. D. was a professor of religion, and though she lived at a considerable distance from the house of God, and had no means of conveyance, was as constant as possible in her attendance on public worship. Being feeble, she not unfrequently, when performing her Sabbath day's journey, would call at my house to rest awhile. It was noticed, from time to time, that her accustomed cheerfulness seemed to be wearing away, and a sadness of heart and of countenance, which she appeared studious to conceal, was settling upon her. It was not merely because she was obliged to take her wearisome walk alone, for her husband had never been in the habit of going with her. As I knew of no alteration whatever in her circumstances, and she manifested no disposition to disclose the cause of her grief, I was willing that the secret should remain with herself, and carefully avoided alluding to the change in her appearance. Not many months, however, had elapsed before it was said that Mr. D. was deeply involved in debt; that his farm was mortaged, and there was no probability that he could redeem it. But as I had heard of no abatement of his industry, I was unwilling to believe that things were so bad as represented, and could not but hope that he would ultimately free himself from his embarrassments. His health, however, soon began to decline, his creditors pressed hard upon him, and he was obliged to leave his farm and habitation, and seek another dwelling. To begin the world anew with a broken constitution, and a family of young children to be supported was very trying.—When Mrs. D. learned that this adverse change in her situation was bringing her family nearer to her loved place of public worship, she was cheered with the hope that she should be able to persuade her husband to go with her, and that this trying event might prove in the end to be an instance of special mercy, both to her husband and family. A change of situation, however, effected no change in Mr. D.'s moral feelings and habits. The place where the people of God met to praise, and pray, and listen to the declaration of his truth, had no delights for him. Nor indeed was it long that he was able to attend public worship, had he been disposed.—His health rapidly declined, his appetite failed, his limbs, once uncommonly strong, grew weak and tremulous, and he was cast on a bed of long and distressing sickness. His family having now no means of support, were reduced to the necessity of applying to the charity of the town for relief. This, to the feeling heart of Mrs. D., was very cutting. She was careful not to wound her husband with useless reproaches. But she could not forget the money which he had formerly mispent in vain company, and the happiness it would afford himself and family had it been reserved for that time of need. When a young man, Mr. D. had sometimes spent fifty dollars in one winter in the ball room. Of the greater sums spent of late years, *in another way*, she had no heart to speak, or even think. Poor woman! she thought it was still a secret to others, and she would fain have been ignorant of it herself.

In Mr. D's sickness I visited him often, and was deeply affected to witness his distress and see him sinking into the grave, without giving any evidence of piety or even serious concern about his salvation. He, however, was willing to hear religious discourse, to have the scriptures read to him, and prayer offered to God for his support and salvation. At length he began to express a hope that his heart had been changed and his sins forgiven. At first I dared not encourage him: I greatly feared he was deceiving himself. But as he continued, from day to day, to talk more and more like a Christian, I began to hope that he might indeed be a subject of grace.—He now viewed himself, as all his acquaintance did, to be on the very brink of eternity, and appeared anxious to have every thing ready for his departure. He looked on his beloved children with all the apparent concern of a dying parent, and implored the blessing of Heaven upon them. His wife had long desired to devote them to God in baptism, but their father had always, till now, opposed it.—But now he desired, before he closed his eyes in death, to see it done. The minister readily consented to perform the sacred rite. The children (the eldest at home being about fourteen years of age, and the youngest a babe in its mother's arms) were assembled around their father's bed, and one after another solemnly dedicated to a covenant God in baptism.—The father seemed now to see and feel the propriety and importance of what was done; and to the minister's counsel added his own, enjoining it on his children henceforth to consider themselvs the Lord's; to cast themselves on his mercy, and acknowledge him in all their ways. This scene, to the mother, was almost overwhelming. On finding her cup of affliction mingled with such rich ingredients of mercy, tears of joy freely flowed, and her tongue spoke forth the praises of God.

Mr. D. subsequently to this spoke freely on religious subjects, and expressed a strong desire to be able to go to the places where he used to misspend his evenings, and faithfully warn his former companions in folly. Neither their sneers nor frowns, he thought, would daunt him; but he could talk to them as freely as to his own children. The time of his departure, however, appeared to be drawing near, and he again gave to his family what he wished them to consider as his dying counsel. His weeping wife caused the garments which were to dress her husband's lifeless remains for the grave, to be prepared. Still, however, he lingered, day after day; and still she persevered in her efforts to relieve his distress, to comfort his spirit, and smooth his passage to the tomb. It was too much for her delicate constitution to endure; and she fell into a violent fever, which, in a few days, terminated her mortal existence. Concerned still for her husband, she continued with him to the last, and expired lying in such a situation that she could cast upon him her last look of love. The vestments of death, which she had prepared for *him*, were now wrapped about *herself;* and, with many a sigh and tear, her lifeless remains were borne from the sight of her sick husband, and from the desolate circle of her orphans, to the resting place of the dead. The Spirit hath said, "Blessed are the dead which die in the Lord;" and it was truly consolatory to believe that this blessedness now was hers. But who could look on the family she had left behind without emotions of pity? The case of the dear little infant, torn so young from its mother's bosom, was peculiarly affecting. It was removed from one kind hearted woman to another; but no one could cherish and nourish it as its mother had done; and in the course of a few weeks the delicate little thing went down to sleep by her side in the grave.

Mr. D. still lived, and, to the surprise of his acquaintances, seemed to be slowly regaining his health. He was removed by the overseers of the poor to another habitation; the children distributed into different places, and the family was entirely broken up. I continued to visit him, and found him still willing to talk on the subject of religion, but I thought a declension in pious feeling was very obvious. After some months he was able to walk abroad, leaning on his staff, and on those occasions would frequently direct his tottering steps to one or other of the neighbouring stores. During his illness he had longed to go there to warn his old companions in folly; but, alas! his heart was now grown cold, his courage was gone, and I was grieved to hear that he sat down with them, and partook of their cheer as he had used to do in the days of his health. When gently admonished of his danger of relapsing into a course which had already nearly destroyed him, he seemed to think the warning quite unnecessary. He knew better than any one else what his constitution required, and what were his feelings in regard to religion. He saw not why it should be thought he gave less evidence of piety now, than he had done before. His hopes of recovery were of but short duration. His health again rapidly declined, and he was confined once more to his bed with distressing sickness, which continued for many weeks At length the springs of life failed, and the weary spirit dropped its earthly cares and pains, and left its shattered and loathsome tenement to crumble into dust. Some of the surviving friends of Mr. D. cherished some hope that death had proved gain to him; but in the minds of the more reflecting, and those who were best acquainted with the circumstances, this hope was attended with many fears. So many dark clouds had settled on his path, the footsteps of a true follower of Jesus could not be distinctly ascertained.

The same clergyman who had attended the funeral of his wife and child was called to perform the last religious offices over the remains of Mr. D. The crowded little cottage seemed to be regarded by all as the house of the dead; rendered peculiarly solemn by the sight of three of the little orphans, who had been collected from different families, to shed their tears upon the cold face of their parent, before the coffin should conceal it from their eyes.—They were commended to God in feeling and earnest supplication; and when their little cheeks were wet with tears, and all our hearts were melting with love and pity for them, and we knew we could not repair the loss—it came like heavenly music over our souls to hear a youthful band sweetly sing the following orphan hymn:

"Where shall the child of sorrow find
A place for calm repose!
Thou Father of the fatherless,
Relieve the orphans' woes.

"Thy gracious promise now fulfil,
And bid their troubles cease;
In Thee the fatherless shall find
Rich mercy, grace, and peace.

"They've not a secret care or pain,
But He that secret knows;
The Father of the fatherless
Will soothe the orphans' woes."

The funeral being ended, the loved orphans were again scattered abroad, seldom to see each other's faces; and the aged parents of the deceased, bending under the weight of numerous years, returned to their humble habitation to weep that the only son they had to lean upon was dead; that their beloved daughter-in-law was gone; the dear babe laid by their side in the grave; and the rest of "their dear little birds," as they called them, all cast out upon the world, exposed to its blasts and storms, without a home, without a parent to whom they could tell their sorrows, or apply for protection or support.

Would any inquire the cause of the accumulated distresses of this once flourishing and happy family? It was INTEMPERANCE. Not that Mr. D. was reputed a drunkard: I know not that he was ever intoxicated to such a degree that he could not return to his home without assistance; but he had an ardent thirst for spiritous liquors, and was a man of strength to mingle strong drink. It was this which drew him from the successful prosecution of his business, and blighted all his fair prospects of worldly good, and turned him, with his family out of their pleasant home, and cast them upon the charity of the public. It was this which oppressed so long the heart and the countenance of his amiable wife with melancholy, and finally operated to bring her, with her innocent babe, to an untimely grave. It was this which broke down his own strong constitution, made him helpless as an infant, and fastened upon his vitals a disorder which preyed there, a quenchless fire, until death closed the scene. This was the enemy which utterly desolated his innocent and interesting family. Had it not been for this one vicious propensity, for aught that man can tell, those orphans might now have been living in their former habitation, in the full enjoyment of a father's protection and of a mother's love.

Reader, hearer, have you the same appetite? remember the tremendous denunciation of Jehovah—"Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink! their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." He hath spoken, and will do it.

S. M.

The following is extracted from the last No. of the *New Baptist Miscellany*, published in London.

ON THE REVIVAL OF RELIGION.

In a company lately in which the conversation turned on the revival of religion, occurred the following fragment of a dialogue.

"I have heard it said that the American ministers preach very differently from ours; but I heard one of them a little while ago, and one under whom a revival had taken place, and I perceived nothing particularly striking in him."

"Yet in some of them, at least, there has been acknowledged an extraordinary pungency and solemnity of address."

"I do not think," said a third party, "that either of you have adverted to the real secret of their success. I had an opportunity of observing several of them, and the one whom I understood to have been most useful was by no means characterized by pre-eminent vivacity or force, yet I confess there seemed to me to belong to him a peculiarity of a still higher order and more powerful influence. He took a cool, steady, and determined aim at his object. He neither did nor said any thing remarkable; but every thing he said or did, was directed to his chosen end. He had evidently thrown aside every other object in life but the promotion of godliness, whether among sinners or saints. I felt that his presence and intercourse had an immediate influence; I was convinced that they would have an influence every where; and I have since been less at a loss to account for the striking and blessed effects of which we have heard."

The observation struck me with great force. Here at length, I thought, is the truth. It is not that revivals are produced in America by superior talent, by extraordinary eloquence, by unheard of "ingenuity," by "striking novelties." It is just because certain pious people there *try at it;* and in an ordinary way, in their common business, in their common conversation, with their common means, and with their common character, lay themselves out for this end. This is much more likely, and is quite sufficient to account for all the effects.

But, if this may satisfactorily be assigned as a reason why they have revivals, will it afford one equally satisfactory of the question, why we have them not? May it be said plainly, can it be said with truth, that *we do not try?* I do not mean to write what shall go to deny that there are many sincere Christians and devoted ministers in our land, or that there are many who labor in a measure for the spread of religion; yet when I think what it is to try for a revival of religion; the object, the conversion of every sinner who may ever be accessible to me; and the effort, a constant, fervent, and solemn endeavor, by every one of a large and diversified order of means, to accomplish it:—when I think what it is to try for a revival of religion, I am in an instant silenced, convicted, and condemned. And to Christians in general, as to my own heart, I wish to put such questions as the following:—

Do we not suffer sinners to be within our habitations, or within our neighbourhood, and often before our eyes, and in intercourse with us, without making any attempt at their conversion; or even thinking of it as an object any way adapted to awaken our anxiety or engage our exertions?

Is it among the great and general aims of our life to be the means of converting sinners? Do we carry this aim into our ordinary concerns; and individualize it in our family and social circles, and in the spheres of business or of friendship?

Do we ever ask ourselves, what have I done towards the conversion of sinners this day, or for many days? Or what has been my success?

Have we ever enquired into the nature and amount of the means of usefulness in our possession, and the avenues in which they may be employed? And do we entertain a godly jealousy lest any of them should fail of being employed to their utmost capability?

TRACTS.

From a Laymen in the interior of Arkansas Territory.

The grant of 20,000 pages of Tracts, made by the Committee of the American Society, in July of 1828, arrived but about a month since. We had sent to New-Orleans for a fresh supply, but could obtain none; so that 20,000 pages are all we are to expect till the navigation opens again the ensuing winter. Of these we shall endeavor to make such a distribution, by means of lending and exchanging, as will circulate them as widely as possible. We have to express to the Committee our warmest thanks for this supply of the Society's publications. In our remote situation, our poverty of information is so great, and our hunger so extreme, that *we grasp with eagerness the crumbs that fall from your table.*

In my seclusion here in these Western Wilds, my heart, at times, is ready to sink within me, at the slowness of Evangelical movements towards poor, neglected, unknown Arkansas!

It is a matter of very serious regret, that New-Orleans, the great emporium of the West, should at any time be destitute of Tracts. I hope this deficiency will be supplied through the attention of some of the travelling Agents, of whose arrival we are informed by the Tract Magazine. *How gladly would we hail the arrival of one of these Missionaries among us!* But our distance from the large towns, together with our thin-settled condition, precludes the hope at present.

As to the religious and moral condition of this country, it is deplorable indeed.—On this subject, I could tell you a tale that would cause your heart to bleed. We have much need of Missionaries and Tracts. We hear of a Missionary at Little Rock, our seat of territorial government, and that his labors have been greatly blessed. But that place is more than 100 miles distant from us, and we have but little communication with it.

I have written at this time with a heavy heart; and have hesitated whether I ought not to give over all application for relief, and to keep the knowledge of our real situation from afflicting the sensitive hearts of your Committte, *until the means placed in their hands become more commensurate with their views of benevolence.—Am. T. Mag.*

The Good Work goes on.

We are continually receiving orders from various places for particular Tracts, for the *monthly distribution to every family which is willing to receive them.* Among others, the Tract Society of Cincinnati, Ohio, have ordered *five thousand copies each of three specified Tracts*, for distribution in three successive months.

From Natchez, Mississippi, where the work has been commenced, reports are of a most encouraging character. The first distribution of Tracts being nearly completed, not a single instance of refusal has yet been met with.—*Ib.*

EXAMPLES OF DILIGENCE.

When the zealous and truly apostolic preacher, Mr. Grimshaw, who usually preached from twenty to thirty times a week, was entreated any time to spare himself, his constant reply was, "Let me labor now, for the hour is at hand when I shall rest." Karamsin, the Russian traveller, having witnessed Lavater's diligence in studying, visiting the sick, relieving the poor; greatly surprised at his fortitude and activity, said to him, "Whence have you so much strength of mind and power of endurance?" "My friend," replied he—"man rarely wants the power to work when he possesses the will: the more I labor in the discharge of my duties, so much the more ability and inclination to labour do I find constantly within myself." The late John Brown, of Haddington, addressed this exhortation to his sons in the ministry, with his dying breath: "Oh, *labor—labor* to win souls to Christ! I will say this for your encouragement, that whenever the Lord has led me out to be most diligent this way he hath poured out comfort into my heart, and given my reward in my bosom." But one great example, is He whose life as well as lips, said to all his disciples, "Work while it is day, for the night cometh, when no man can work."

PRESERVATIVE FOR THE TEMPER.

Much ill feeling would be saved if Christian people could learn to consider the waywardness, impertinence and passion, of the blockheads and bad men with whom they have to do, as simple ultimate facts. The difficulties they occasion to a good man in his endeavors to benefit and bless his fellow creatures, are to him as much matters of fact as the roughness of a road, or a bad storm, or dangers in the way, are matter of fact obstacles to a traveller.

When a Christian meets, therefore, with a fierce, obstinate, and cruel opposer, let him be no more disturbed by passion than if he met in his path the impotent rage of a chained lion. When he finds obstructions purposely thrown in his way, by tatlers and busy-bodies, let him preserve the same self-possession, as if apes were throwing stones to hinder his progress.

When an host of enemies encamp against him on every side, let it no more move his petulance or wrath, than when he is overtaken by the pitiless peltings of the winter's storm.

It is incredible what peace within himself, and what advantages over others, a christian might obtain, by regarding the fury of party spirit or of exciting passion in others, with the same unruffled equanimity as he would the violence or rage of a dumb beast.

From the Vermont Chronicle.

ILLUSTRTIONS.

During a late religious excitement among my people,—when many were inquiring the way of life, I found it very difficult to give any directions to a certain class of the anxious.—They were those, who appeared to be willing to do *any* thing which the Lord had required of them; who waited only to learn their duty, and then it was cheerfully performed; but who continued in this state of mind a long time without finding relief. Every one who has been called to give instructions at such times, and who has felt a desire, but not the ability, to afford some light to those who are in search of it, knows what it is to have feelings for anxious sinners, that cannot be described. While I was sitting in my study, awaiting the arrival of the hour at which our anxious meetings commenced; and endeavoring to hit upon the great difficulty with which these anxious souls were struggling, that I might furnish myself with some instructions for them, which would afford relief,—I observed a fly on the window, making repeated attempts to pass through. The window was raised some two or three inches. I thought within myself, if you should happen to make a mistake and fall a little lower, you would get along without any difficulty.—Not sooner thought, than done: he seemed to forget entirely his desire to go forward, quitted his hold and fell. He found no difficulty then in going where he wished.

There, methought, there is my illustration. There the whole mystery is explained. He is sure also, that, *he has done all he can towards going along.* He finds, however, that as often as he repeats his effort to find his way, he meets with a something that prevents him, and he cannot tell what it is. As soon, however, as he will give up and fall, he will find his way. He must submit, not only to the sovereignty of God's justice; but he must submit to the sovereignty of his *mercy.*—*He must be willing to be saved by grace.*

Z. ——a.

As God hath contrived all the works of nature to be useful, and in some manner a support to each other, by which the whole frame of the world, under his providence, is preserved and kept; so among mankind our particular stations are appointed to each of us, by God Almighty, wherein we are obliged to act, as far as our power reacheth, towards the good of the whole community.

EXAMINATION

OF CERTAIN DOCTRINES OF THE FRIENDS OF SABBATH MAILS.

The Leading Sentiments of the New System.

The leading and distinctive sentiments of this new class of politicians may be summed up in the following articles:

I. The United States, in their national capacity, are not a christian people, nor ought they to acknowledge the authority of any religion.

II. The government is not bound by the word of God, nor is it at liberty to know or respect his law.

III. Congress have a right to pass laws requiring our citizens to violate the precepts of christianity.

IV. There should be no laws in our country to punish or prevent crimes against God and *religion*, however demoralizing they may be in their tendency, provided they do not interfere with the rights of others.

V. Christian and moral men have no right to associate together to discountenance, by their influence and their patronage, wicked and immoral practices.

VI. The prevalence of religion through our country would endanger the liberties of the people.

These, fellow citizens, are some of the leading sentiments of that class of men, who are marshalling themselves against the religious institutions of our country, and who are daily making proselytes and gathering strength.

I am aware that to thousands it will appear incredible, that sentiments so at war with the holy scriptures, and with the doctrines laid down by the best writers on public law, and so entirely subversive of the best interests of society, could be held by any great number of the American people. But however incredible it may appear, the existence of such a party can no longer be doubted, and some recent events have shown, that among them are men high in office and influence.

Examination of the first article in this New System.

Having placed before the public, the leading sentiments of that class of politicians who would exclude Christianity from the government, I shall discuss the question, whether the United States, in their national capacity, are a christian people, and as such bound to acknowledge the authority of the christian religion.

The religion of the earth may be divided into Pagan, Mahomedan, Jewish, and Christian.

None will pretend that we ought to be considered a nation of Pagans, Jews, or Mahomedans. We must either then, be a nation of christians, or of infidels. But would the sons of America be willing to be denominated an infidel nation? This, I cannot for a moment believe. The great majority of the people still venerate the religion of their fathers, and the infidels in our country know this too well to bring the question to an issue on this point. Instead of doing this, they would amuse us with a fanciful distinction between the nation and the people of whom the nation is composed, and would endeavor to persuade us that whatever may be the religious character of our citizens, still in our political capacity, we are not a christian nation, and are not at liberty, to acknowledge the authority of any religion. It may have a tendency to expose the sophistry of these men, if we should inquire what a republican government is, and from whence it derives its authority. It will be perceived by a reference to the title of our laws, that every legitimate act of the government is nothing more nor less than an expression of the will of the nation. All proceeds in the name and on the authority of the people. By what logic, then, can it be proved that there is such a radical difference between the religious character of the people at home, and the religious character of that same people in "congress assembled?" Or in other words, if the religious character of the people of these United States, when they are dispersed through the nation, be that of a christian people, who are disposed to acknowledge the authority of the christian religion, what is there to change that character when it is expressed through their representatives in congress? The celebrated Burke once remarked, that, "those who were christians in England seemed to become unbaptised when they went to India;" but these new politicians would persuade us that this christian nation should not only become unbaptised, but should assume the garb of infidelity, the moment it assembles at Washington to transact its political business.

But we are gravely told by these men, in support of this strange distinction, and of the doctrines connected with it, that the people of these United States have adopted a written constitution, that they have not, in that instrument, acknowledged the authority of any religion, and consequently cannot, in their political capacity, be a christian nation, or acknowledge the authority of the christian system.

I will here admit, that the people (so far as human power is concerned) have an original right to establish for themselves, such form of government as they may choose, and that their original will, fairly expressed, when exercising such right, is binding upon the government. But it is not true, (as is strangely supposed by some,) that the written constitution is the only thing to be appealed to for determining what the public will was at the time of organizing their government.

The constitution, so far as it goes, is the highest evidence of the original public will; but that instrument is only to be considered as the great outlines of the national compact; and when it is either silent, or doubtful in its construction, on any fundamental point, other evidence of the original public will is admissible, and must be resorted to, for determining its construction or supplying its deficiences.

It could not therefore be inferred, though the constitution were silent on the subject, that it was the public will of the framers of our government, to cast off the authority of the christian religion.

The primitive fathers of the American people descended from a christian nation, and most of them emigrated to this country for the sake of religious liberty, which they considered infringed by the arbitrary establishment of Great Britain. When they came over they brought their christian institutions and religious attachments with them. While they were colonies they uniformly manifested their belief in, and love for, the christian system, and when they cast off their foreign yoke, and engaged in the war of the revolution, they made frequent public professions of their reliance upon the providence of God, and of their faith in the LORD JESUS CHRIST. In 1776, when they were entering upon the struggle for independence, we find the Congress of the United States adopting a resolution for a national fast, in which they use the following appropriate language: "*Resolved*, That it becomes the indispensable duty of these hitherto free and happy colonies, with true penitence of heart and the most reverend devotion, publicly to acknowledge the over ruling providence of God. Congress, therefore, desirous to have people of all ranks and degrees duly impressed with a solemn sense of God's superintending providence, and of their duty devoutly to rely, in all their lawful enterprizes, on his aid and protection, do earnestly recommend, that Friday the 17th of May next, be observed by the said colonies, as a day of humiliation, fasting and prayer, that we may, by a sincere repentance and amendment of life, *through the merit and mediation of Jesus Christ*, obtain his pardon; and if our unnatural enemies, continuing deaf to the voice of reason and humanity, are inflexibly bent on war, it may please the LORD OF HOSTS, the GOD OF ARMIES, to animate our officers and soldiers, earnestly beseeching him to bless our civil rulers, and the representatives of the people, preserve and strengthen their union, inspire them with an ardent, disinterested love of their country, and direct to the most efficacious measures for establishing the rights of America; that he would graciously bless all the people, and grant that a spirit of incorruptible patriotism, and PURE UNDEFILED RELIGION, *may universally prevail*."—This public recognition of the christian religion was renewed frequently during the war. Devotion to GOD and reliance on his providence were then the order of the day, and the nation waited for help from on high.

Under this view of the character and feelings of the men who obtained our liberties and organized our government, nothing short of an explicit declaration on their part could justify the belief, that they would cast off the authority of God, and trample under foot his holy religion, the moment they had obtained their liberty. No such explicit declaration can be found; but on the contrary we find that the convention who framed our constitution, after they had recognized the christian sabbath as a day of rest, by excluding it from the days given to the president to return the laws submitted to him for his signature, acknowledge Jesus Christ to be Lord of themselves and of the people whom they represented. By turning to the close of the constitution, you will find the following interesting words: "Done in convention, by the unanimous consent of the States present, the 17th day of September, in the year of OUR LORD 1787."—Here let me ask, who was it that the illustrious Washington and his compeers, when acting for the States in forming that instrument, acknowledged as their Lord? Was it not the Lord Jesus Christ, the same Saviour who was publicly recognized and worshipped by the Congress of seventy-six?

The constitution, then, explicitly recognizes JESUS CHRIST as the Lord of this highly favored nation; and the conclusion is irresistible, that its framers, and the people who adopted it, intended that the government should be a christian republic, free from all *religious tests*, and *religious establishments*, but under the moral discipline and salutary regulations of the word of God.

CHURCH AND STATE.

A prospectus of a work to be called PRIESTCRAFT IN DISGUISE, has been published in the Richmond Whig and Enquirer, and is going the rounds of some of the Southern papers. The following is but a small specimen of the precious thoughts contained in it.

"The author will pledge himself to prove to all (but interested Priests, superstitious enthusiasts, duped bigots, and IDOLATROUS PRIEST-WORSHIPPERS,) that there is at this time, a deep and artful design, long since laid and now going on, to bring about a union of Church and State in these United States—to revive and renew the PURITAN BLUE LAWS of former times—to JONATHANISE this happy land, and bring it under a system of Church government, tending to promote hypocrisy, weakness, and a blind devotion to usurping SPIRITUAL RULERS, which must end in the total overthrow of civil liberty, and an entire destruction of the rights of conscience, and the free exercise of religious opinions, and SUCH MORAL ACTIONS as do not square with the arbitrary laws and dictates of such SPIRITUAL GOVERNMENT AND RULERS!"

This plot has been a great while in progress, if certain people are to be believed—yet we do not know that any one has been able to discover the exact form which religion is to take, when the union is completed. The conspirators have manifested an unusual cunning and skill, in keeping this part of their treasonable design so long hid from the eager and prying eyes of their enemies. It has been conjectured, indeed, that every man in the country will be compelled to be a Presbyterian, when the Church and State are fairly united—but the difficulty in the way of this theory is to make it appear plausible that other denominations, without whose aid the plan could not be carried on, will consent to this. The Methodists, who boast they are a very large denomination, to some extent, join in the hue and cry against this plan, and lay it all on the Presbyterians. It will be one of the hard points to compass, in this vast project, to get the consent of the Methodists, to become Presbyterian. No less difficulties will arise in the case of some other denominations. Yet who can for a moment doubt, that a plan of the kind referred to, has been long formed? If it is not so, how can we account for the fact that the charge is made so often, and with so much apparent sincerity.—Besides, some minds will not be made to believe that there is not a probability of the truth of this charge, from past history. The church has always taken such a course as to be obnoxious to similar charges. The very founder of the church was not free from the accusation of desiring to unite church and state. Certain persons who professed great regard for the good of the people, said of him—"We found this fellow perverting the nation—and forbidding to give tribute unto Cæsar, saying that he himself is Christ, a KING." The same conduct extends farther back. When Ezra and the people of God, were rebuilding their city, certain most loyal men and great patriots, sent word to Artaxerxes "that if this city be builded and the walls set up again, then will they not pay toll, tribute and custom" —"thou shalt have no portion on this side the river."—From analogy, then, some will believe that there is an inherent probability of the truth of this charge, at the present day. Still, it must be confessed that so many things have been urged on the opposite side, showing the absurdity of such a charge, that if the ground can be shifted, and a position be taken from which odium can equally well be heaped on the orthodox, it would be best to change the point of attack a little. Accordingly, one of our cotemporaries, came out last week, in the following manner:

"I do not think the orthodox are aiming at having their peculiar sentiments established by law. They are too well aware of the strong prejudices existing in this country against such establishment that they will not very soon if ever attempt it. But they are aiming at an object no less dangerous or pernicious. They intend by concentrating their influence, by the aid of their various plans ostensibly for the evangelizing the world, by their Sabbath Schools and home missions, to render it *unpopular* and extremely dangerous for a man to embrace or support any system but their own."

As if he had said—'We have been making the charge here renounced, long enough. But few will now believe it. We own that all said hitherto in support of this accusation, is false. But then we charge them with something that is full as bad; and when the eyes of people are so fully opened that they will not believe this representation, we shall try to provide another that will answer the purpose.' —*Con. Obs.*

FRAGMENTS OF AN ANTEDILUVIAN DIARY.

By Miss Jewsbury.

To-day I am a hundred years old. How blissful are the feelings of boyhood! My senses are as acute as the tree with the shrinking leaf. My blood bounds through my veins as the river pours through the valley, rejoicing in its strength. Life lies before me like another plain of Shinar—vast, unoccupied, inviting—I will fill it with achievements and pleasures? In about sixty years it will be time for me to think of marrying; My kinswoman Zillah will by that time, have emerged from girlhood; she already, gives promise, I hear, of comeliness and discretion. Twenty years hence I will pay a visit to her father, that I may see how she grows; meanwhile, I will build a city, to receive her when she becomes my wife.

Nearly three centuries have passed since my marriage. Can it be? It seems but yesterday since I sported like a young antelope around my father's tent, or, climbing the dark cedars, nestled like a bird among the thick boughs—and now I am a man in authority, as well as in the prime of life. I lead out my trained servants to the fight, and sit head of the council, beneath the very tree where, as an infant, my mother laid me to sleep. Jazed, my youngest born, a lovely babe of thirty summers, is dead; but I have four goodly sons remaining. And my three daughters are fair as their mother, when I first met her in the Acacia grove, where now stands one of my city watch-towers. They are the pride of the plain, no less for their acquirements than their beauty. No damsel carries the pitcher from the fountain with the grace of Adah; none can dry the summer fruits like Azubah—and none can fashion a robe of skins with the skill of Milcah. When their cousin Mahaleel has seen another half century, he shall take the choice of the three.

My eight hundredth birth-day! And now I feel the approach of age and infirmity. My beard is become white as the blossoms of the almond tree. I am constrained to use a staff when I journey; the stars look less bright than formerly; the flowers smell less odorous; I have laid Zillah in the tomb of the rock; Milcah is gone to the dwelling of Mahaleel; my sons take my place at the council and in the field;—all is changed. The long future is become the short past. The earth is full of violence; the righteous and the honourable are sinking beneath the young and the vicious. The giants stalk through the length and breadth of the land, where once dwelt a quiet people; all is changed. The beasts of the field and the monsters of the deep growl and press on us with unwonted fury; traditions, visions, and threatnings are abroad. What fearful doom hangs over this fair world, I know not; it is enough that I am leaving it; yet another five or eight score years, and the tale will be complete. But have I, in very deed, trod this earth nearly a thousand years? It is false; I am yet a boy. I have had a dream—a long, long busy dream, of buying and selling; marrying and giving in marriage; of building and planting; feasting and warring, sorrowing and rejoicing; loving and hating: but it is false to call it a life. Go to—it has been a vision of the night; and now that I am awake, I will forget it. "Lamech, my son, how long is it since we planted the garden of oaks beside the river? Was it not yesterday?" "My father dost thou sport? Those oaks cast a broad shadow when my sister carried me beneath them in her arms, and wove me chaplets of their leaves." "Thou art right, my son; and I am old. Lead me to thy mother's tomb, and there leave me to meditate. What am I the better for my past length of being? Where will be its records when I am gone? They are yonder on all sides. Will those massy towers fall? Will those golden plains become desolate? Will the children that call me father forget? The seers utter dark sayings upon their harps, when they sing of the future; they say our descendants shall be men of dwindled stature; that the years of their lives shall be contracted to the span of our boyhood;—but what is that future to me? I have listened to the tales of Paradise—nay, in the blue distance, I have seen the dark tops of its cedars. I have heard the solemn melodies of Jubal when we sat on the sea shore, and the sound of the waves mingled with his harping. I have seen angels the visitants of men—I have seen an end of all perfection—what is the future to me?"—*Spirit and Manners of the age.*

THE LORD KINDLY PROVIDES.

Rev. Charles S. Robinson, a missionary at St. Charles, Missouri, who lately deceased, is said to have suffered during his missionary labours, many privations which few ever have suffered. But his heavenly Father, in whom he trusted, and who is ever mindful of the wants of his children, watched over him, and kindly provided relief when he had been driven to the greatest extremities. The following is from his own pen on the subject:—

"I went to the store for necessary food, and was refused because I had not money to pay for it. I returned to my destitute family; you may imagine with what feelings. None knew of our distress but those who felt it. It was in November. The cold wind found a ready entrance to our cabin, and we had no wood. I procured a spade, with a view of remedying the evil, as well as I could, by throwing up a bank around the house. I had scarcely dug into the earth a foot, when, to my surprise, I threw up a silver dollar, which had long been bedded beneath the surface! The goodness of God filled my heart; and, I must say, I wept plentifully at the sight of it. I could not help it. This served to furnish us with a little wood, and some necessaries."—*Ch. Watch.*

IMPORTANCE OF FAMILY GOVERNMENT.

Among the causes of crime, the neglect of family government stands next to intemperance: it is, in fact, not unfrequently the cause of intemperance.—Youth, when unrestrained and neglected by their parents, find their way to the tavern and grog-shop; and others, whose parents have attempted unsuccessfully to govern them have not become abandoned to vice, till they forsook their father's house. It is the confession of many convicts from the prisons at Auburn and Wethersfield, that the course of vice, which brought them to prison, commenced in disobedience to their parents or in their parents' neglect. And it has already been stated, that about 60, which is one-third of the whole number of the youth who have been committed to the House of Reformation at South Boston, were committed for being stubborn and disobedient. And among old convicts, for the higher crimes, especially those which were the offspring of unrestrained and sudden passion, there is evidence from prisons, that they who have been guilty of such crimes, were never subject to family government. And there is further evidence, in a few cases, where parents and children have been found together in the same prison, that the father's house was a place of entire discord, in regard to every thing good, and of harmony, only, in devising and executing mischief: and in one instance, at least, a son, who made sport on his way from the prison to the gallows, where he was soon to lose his life, traced his dreadful end to the instructions of his mother. Let parents then govern their children, and children obey their parents, in that which is right. —*Prison Discipline Report.*

SPIRIT OF CHRISTIANITY.

We know that every thing is affected that is touched by the spirit of Christianity. It touches the heart of the proud man, and he becomes humble as a little child; it touches the heart of the sensualist and he becomes pure and heavenly; it touches the affections of the covetous, and he becomes liberal; it touches the heart of the revengeful, and they become forgiving and loving; it touches the chain of caste, and it melts; it touches the idols of the heathen, and they fall to the ground like dagon before the ark of God; it touches the atmosphere of idolatry, and the lurid glare of superstition is dissolved; it touches the fetters of the slave, and they fall off; it touches the ruthless despotisms of this earth, and they wither at its glance; it touches the hearts of savages, and they take their place among civilized men; it sends its fructifying showers on the barren wilderness, and it blossoms like the rose; it smiles upon the desert, and the inhabitant of the rock, the wandering bushmen, sing for joy, and shout from the tops of their mountains.—*Dr. Philip.*

THREE QUESTIONS ANSWERED.

1. What *warrants* a sinner's coming to Christ?—The Gospel.

2. What *inclines* him to come?—Divine influence.

3. What *proves* that he *has* come?—The fruits of faith.

A due attention to the above would prevent much confusion and perplexity.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, OCTOBER 28, 1829.

DUTY OF CHURCHES.

From a slight observation it is manifest that churches generally are not properly aware of the many and important duties and privileges arising out of their associated capacity. What are the objects, for which individuals associate together, and form a particular church? Are they not—mutual support and assistance in the service of God—the maintenance and enjoyment of social and public worship, and the appointed ordinances of the gospel—the instruction of themselves and their families in the doctrines and duties of religion, and the transmission of its blessings to their posterity? To accomplish these objects the disciples of Christ unite in small societies on such principles and under such regulations as they see fit to adopt. But how often do these objects seem to be forgotten. Although there may be a few devoted christians desiring the prosperity of Zion and longing for the ordinances of Christ's house, yet in how many instances do apathy and indifference pervade churches to such an extent as render the members content to live without the preaching of the gospel, and the labours of a pastor. The feelings of brotherly love grow cold, the members become strangers to one another, and the church lives only in name. The christian graces and affections, like the powers of the human body, are strengthened and kept vigorous by exercise. As soon as the members begin to lose their attachment to each other, and lightly esteem the interest and welfare of their church, so soon they, as an associated body of christians, become weak and dead to all the valuable purposes of their union.

But Church members are bound to each other by the most solemn obligations and the most endearing and lasting ties. These engagements cannot be innocently broken. It is the duty of every member to promote the prosperity, and strive to maintain the unity and strength of his church by all the lawful means in his power. He is bound to do so especially by his constant attendance on its stated meetings for worship, by contributing of his personal exertions and worldly possessions to procure Gospel instruction and the means of grace, and at all times by studying the peace and prosperity of the church.

Through its proper organs, however, the church must often act in its associated capacity. Union is strength. By the combination of many small powers a great force is acquired for the accomplishment of great objects. This energy is to be exerted through the medium of the church officers. Much, therefore, depends on them. Their responsibilities are great. In our churches Ruling Elders occupy stations of high trust and responsibility. In churches without pastors, especially, they have great cares and duties to attend to. They must consult and deliberate and pray for the welfare of the church under their care. They must devise and mature plans for the advancement of its prosperity, and solicit the co-operation of the members in carrying them into execution.—An enlighted, pious, and energetic eldership, is often the life of a church.

In the settlement and support of a pastor, the maintenance of discipline, the attendance of meetings, the establishment and continuance of sabbath schools, and the countenance and patronage of the various religious and charitable objects of the present age, every church should come forth as a body in all its strength. If union, activity, and a spirit of mutual assistance pervaded them, we should hear of fewer *feeble* and *destitute* churches.

Churches without pastors are in a dangerous condition. They are "like sheep without a shepherd," liable to be scattered, divided, and destroyed. Every consideration should urge such churches to make all possible efforts to obtain ministers of the Word to break to them the bread of life, and instruct them in the things pertaining to the Kingdom of Heaven.

The Synod of Kentucky met at Paris on the 14th inst. and adjourned on the 21st.—The narrative of the state of religion, and some extracts from the minutes of the Session may be expected next week. The next meeting of Synod is to be held in Frankfort.

The American Board of Commissioners for Foreign Missions held their Annual Meeting at Albany, N. Y. commencing on the 7th inst. Some account of their proceedings may be expected next week.

The Rev. J. S. Christmas has been installed pastor of the Bowery Church and congregation in New-York city.

The Rev. David Abeel, and the Rev. Elijah C. Bridgman sailed from New-York, on the 14th inst. as missionaries to China.

The last number of the Missionary Herald acknowledges the receipt of $50 from the Presbyterian church in Paris in this state.—A good example for other churches.

The following resolution was adopted by the Cincinnati Presbytery, at their last meeting.

Resolved, That it be, and is hereby recommended to every congregation in our bounds to forward petitions to Congress praying the National Legislature not to make laws about the Sabbath, but to repeal those they have enacted tempting and constraining many citizens to trample on the Sabbath, by transacting public business on that holy day.

PRESBYTERY OF ILLINOIS.

VANDALIA, Oct. 17, 1829.—The Presbytery of Illinois commenced its session at this place on the Friday of last week, and continued in session until the evening of Tuesday ensuing. The Rev. *John G. Bergen* was Moderator, and the Rev. *B. F. Spillman*, Secretary, Two or three sermons were preached on each day; and we are gratified at being able to say that our State has seldom witnessed so rich a display of intelligence, ability and zeal, as was exhibited by the reverend gentlemen who visited our town on this occasion The meetings were numerously attended, by attentive and respectful audiences; and the whole of the religious exercises, the ecclesiastical business, and the intercourse between the citizens and the strangers, were conducted with a harmony, and an apparent kindness and cordiality, which were truly gratifying. The State-House being out of repair, the Presbytery held their meetings in the house of Mr. Robert Blackwell.

We can remember when there was but *one* Presbyterian preacher in this State; there are now *nine*, most of whom are gentlemen of talents, highly qualified to do good; and there are several promising young men preparing for the ministry, in that church.

We notice these things, as among the many evidences which are daily occurring of the rapid improvement of Society in our State. Its population is increasing at this time with a rapidity which has no parallel except in the history of Ohio; and we are well satisfied that it is rising equally fast in the moral character of its people.—*Illinois Intelligencer.*

REVIVALS.

A letter from Mr. Parker Tredecor, Methodist preacher, to the editors of the Christian Advocate and Journal, dated Sept. 1829, states

I have just finished my labours in White River Circuit, Arkansas territory, and can rejoice to say that they have not been in vain. Upwards of 80 souls have given proof of their being doers as well as hearers of the word, some of whom have joined our church, some the Baptists, and some the Cumberland Presbyterians.

A letter from S. Clark to the same, dated Lancaster, Va. states that not less than 150 have lately been converted to God in that place. And letters from Greenville District, N. C. and Covington, Va. and Halifax, N. C. state that the work of the Lord is progressing in these places, and that great numbers have become obedient to the faith.—*N. Y. Bap. Repository.*

From the Missionary Herald.

BOMBAY.

PRIVATE JOURNAL OF MR. STONE.

Worshipping of Beasts.

October 8. To-day, this deluded, infatuated people have been literally bowing down to, and worshipping the brutes that perish. As I went abroad towards evening, I passed a stable which contained four bullocks, decorated with bracelets on their horns, and garlands of flowers about their heads, and several Hindoos going round these brute gods, bowing down, and worshipping. About sunset a procession was formed. These brute deities were driven in front of the processsion, escorted by music. Having passed through several streets, they returned to the place from whence they came.

9. Saw many of the bullocks which received the homage of the natives yesterday, dragging the carts through the streets today, goaded on by the lash of their unmerciful drivers. So *to-day* the people pamper, decorate, and worship the brutes, which *to-morrow* they beat most inhumanly. What gross darkness covers the people!

13. Had a conference with Mr. Coward, the converted Roman Catholic, respecting his being employed as a catechist among the Roman Catholic. He expressed a desire to be so employed, if he can best serve the cause of Christ in that way. He declines receiving from the mission funds any support, while preparing himself for this service; as he says God has provided a comfortable support for himself and family, and he does not know that he can be useful in that capacity; and he dares not take from those sacred funds till he is actually engaged in missionary services. I was much pleased with the spirit which he manifested: he seems to possess the true spirit of the Gospel.

Visit to Three Men under Sentence of Death.

Called, with Rev. Mr. Davis and Messrs. Graves and Allen, at the jail, to see the three unhappy men who are under sentence of death for burglary, and whose execution takes place to-morrow morning. One of them is a Hindoo, a native of Guzeratta, and the other two are Mussulmans. The Guzeratta man seemed quite solemn, and was disposed to hear. He said he never heard of Jesus Christ before. Mr. Graves visited him last night. The Gospel system of salvation was fully explained to him, and he was exhorted to pray for the remission of his sins, through the merits of the Lord Jesus Christ, the only Saviour of lost sinners. The conversation affected him very much. He desired Mr. Graves to pray with him. We all kneeled in the stone prison, and lifted up our hearts to God in his behalf. We found the Mussulmans hardened and obstinate: they said, let what would become of them, they would not pray for mercy through Jesus Christ. One of them has been employed as a beater on a kind of musical drum, in the houses of *dancing girls*. More than a hundred of these creatures have visited his cell to-day. We found ten or twelve of them conversing with him through the grated door. The other has been a fakeer, that is, a holy beggar: he is, if possible, more depraved, and more wickedly spiteful than the other. Poor deluded men, standing on the verge of eternity, and about to stand before the judgment seat of Christ, and yet swearing they will never call on his name!

From the New-York Observer.

CALUMNY REFUTED.

We were not a little surprised to find in the London Baptist Magazine for August, copious extracts from the famous (or rather infamous) report of Colonel Johnson on Sunday mails, accompanied with a letter from James M. Staughton, M. D. of Washington city, in which he says "the report has met the views of our (the Baptist) denomination exactly."

That there are Baptists, in some districts of our country, whose sentiments and feelings accord with those expressed by Colonel Johnson in his report, we are prepared to believe; for we know that in North-Carolina, and if we mistake not, in Georgia and Kentucky also, there are Baptists who oppose all union of effort among Christians, not merely for promoting the observance of the Sabbath, but for the establishment of Sunday Schools, for the support of missions, and even for distributing Tracts and Bibles. That such persons shonld be duped into the belief, that the wisest and best men in our country have entered into a conspiracy against its liberties, is not surprising, An artful demagogue may persuade them to believe any thing that suits his purpose.—Nor are we surprised that some Baptists of more intelligence, and even a few Baptist editors profess the same belief, for they may imagine that they promote the interests of their denomination by fostering these suspicions in the minds of their weaker brethren; but that the great body of the Baptist denomination are either so weak or so wicked that they must be ranked with one or the other of these classes we do not choose to believe even on the authority of Professor Staughton.

The truth is that the leading men among the Baptists in this part of the country at least, are men of as much discernment, and as honorable feeling, of those of any denomination whatever. They see as clearly as their Presbyterian, Episcopalian and Methodist brethren that a law requiring the mail to travel and post-offices to be opened on Sunday, in defiance of of the religous creed of all denominations, is an alarming invasion of the rights of the people; that, like the infamous Test act of great Britain, it necessarily excludes from important offices under the government, the most conscientious men in the land; that, to submit to it quietly, is to sanction a principle which may be used to rob religious men of all their rights, and to convert our happy republic into an infidel despotism. The principal Baptists, we repeat it, see this as clearly as intelligent men of other denominations, and we believe are firmly resolved to unite with them in all proper measures for the protection of their common rights and privileges. The Baptists in Great Britain have always united with other dissenters in petitioning Parliament for the repeal of the Test act. Indeed, if we do not misremember their history, Baptists in all countries have been rather distinguished for a zealous attachment to sound principles of civil and religious liberty. We do not believe, therefore, whatever Professor Staughton may say, that they are now about to abandon the cause and form a league with its infidel enemies. We do not expect soon to see the names of Wayland, Bolles, Chase, Chaplin, Sharp, Knowles, Ripley, Woods, or any others of their stamp, linked in the same toast with those of Tom Paine, R. M. Johnson and Frances Wright.*

* "Paine, Johnson and F. Wright," a toast lately given at the dinner of an infidel club.

Effect of the distribution of a Tract to every family.

A clergyman, settled in a town of about 600 families, states that, some weeks since, a copy of Tract No. 223, *The Sanctuary*, was presented to nearly every family in the town, the immediate result of which was the addition of about 100 to the number of his hearers, which increase has been fully sustained to the present time.—*N. Y. Obs.*

On Wednesday evening, a public meeting was held in the Middle Dutch Church, New York, to take into consideration the present condition and wants of the American Colonization Society. Eloquent addresses were made by Francis S. Key, Esq of Georgetown, D. C. Rev. Mr. Gallaudet, of Hartford, Conn. Captain Stockton, of the United States Navy, and Hermanus Bleecker, Esq. of Albany, after which a collection of more than $200 was taken up in aid of the funds of the Society.—*Ib.*

A GOOD EXAMPLE.

Mr. Elihu Case, of Simsbury, has put into the hands of his pastor, Rev. Allen M'Lean the sum of $1,000, to be appropriated to, such choritable objects as the latter should select. It has been applied as follows:

To the Domestic Mis'ry Soc. of Conn.	$200 00
Missionary Society of Connecticut	200 00
Conn. Branch of Am. Ed. Society,	200 00
Do. of Colonization Soc.	200 00
Hartford Co. Foreign Miss. Soc.	100 00
Connecticut Bible Society,	100 00

The generous donor will, we trust, have the pleasure of seeing, in his life-time, much good resulting from his benefaction. How many others might imitate this example, and while doing their duty, find how much more blessed it is to give than to receive!—*Con. Obs.*

ANNIVERSARIES AT ANDOVER.

THEOLOGICAL SEMINARY.—The anniversary was holden on Wednesday 23d ult. Dissertations were read on the following subjects.

FORENOON.

Use of other men's thoughts; *E. Tenney, Corinth, Vt.*—Inspiration of Paul; *C. B. Tracy, N. Marlborough.*—The tree of Life, and the tree of knowledge of Good and Evil, Gen. 2: 9., *E. C. Bridgman, Belchertown.*—Accommodation of Classical habits to the work of a village Preacher; *R. Southgate, Portland, Me.*—Effects of Sectarian Zeal on the cause of truth; *A. R. Clark, Lunenburg, Vt.*—The meaning of the phrase "Righteousness of God,"* Rom. 1: 17; *W. Follet, Middlebury, Vt.*—Character of Thomas Shepard; *C. M Putnam, Marrietta, Ohio.*—Secret profanation of the Sabbath; *H. Little, Boscawen, N. H.*—Condition and prospects of the Heathen, Rom. 1: 20.; *C. Marsh, Danville, Vt.*—Ignatius Loyola; *C. W. Allen, Taunton.*—Jesuitism in the United States; *G. Punchard, Salem.*—Importance of a clear preception of Evangelical truth; *L. Pratt, Shelburne.*—Influence of natural temperament on Christian character; *J. S. C. Abbot, Brunswick, Me.*—The Waldenses; *I. Hosford, Thetford, Vt.*—Scriptural use of the number seven; *S. D. Jewett, Barnstead, N. H.*—The Parables of Christ; *J. W. Chickering, Philipston.*—Exposition of Rom. 9: 3; *P. W. Warriner, Canandaigua, N. Y.*—Manner of conducting Theological Discussion; *C. W. Rabbit, Hartwick, N. Y.*—Exposition of John 16: 8—22; *L. Lobbins, Wethersfield, Conn.*—Sublimity of conception promoted by the study of the Bible; *T. D. Southworth, Bridgewater, N. Y.*

AFTERNOON.

Divine Benevolence displayed in the precepts of the Moral law; *H. Shedd, Leominster.*—The persecution of Christians under Nero; *I. M. Wead, Hinesburg, Vt.*—Moral obligations of the Preacher to be eloquent; *J. M Rowland, Fairfield, Conn.*—Source of Universalism; *G. Trask, Beverly.*—Expository Preaching; *H. O. Higley, Castleton, Vt.*—The duties of Christians towards the Aborigines of our country; *J. K. Young, Dover, N. H.*—Influence of Prayer on the mind; *A. H. Reed, Oakham.*—Are the Rules of Interpretation which are applied to other writings, applicable to the Scriptures?; *O. A. Taylor, Hawley.*—The Preacher's success dependent on Divine Influence; *S. H. Keeler, Brandon, Vt.*—Means of promoting Revivals of Religion; *J. Starkweather, Worthington.*—The location of Eden, Gen. 2: 8, 10—14; *S. Wyman, N. Yarmouth, Me.*—Influence of indefinite phraseology on the Preacher's work; *M. M. Post, Cornwall, Vt.*—Influence of Theological opinions on Sacred Eloquence; *N. Adams, Salem.*

At the conclusion of the afternoon services, the following farewell hymn, composed by Mr. NEHEMIAH ADAMS, of Salem, was sung by the members of the Senior Class, standing together on the stage, in front of the audience. Tune—*Greenville.*

Beautiful upon the mountains
Are the messengers of peace,
Publishing the news of pardon
Through a Saviour's righteousness;
Joyful tidings
Of a Saviour's righteousness.

Hark! the voice of Jesus, calling,
"Heralds of my Cross, arise!
Go and publish news of pardon;
See! a world in ruin lies,
Preach salvation,
Till I call you to the skies."

Jesus, we obey thy summons,
See thy servants waiting stand;
When our song of praise is ended,
We will go at thy command,
Great Redeemer!
Guide us by thine own right hand.

Scenes of love and sacred friendship,
We will bid you all farewell.
O'er the earth's wide face we wander,
News of Jesus love to tell.
We forever
Now must part, and say, Farewell.

Often have we joined these voices
In our songs of social praise,
And, around our altar bending,
Prayer at morn and evening raised.
We shall never
Here again unite in praise.

Brethren, may we meet together
On the mount of God above;
Then our rapturous hosannas
Will be full of Jesus love.
Saviour, bring us
Safely to thy home above.

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*We have no Greek type.

PORTER RHETORICAL SOCIETY.—On Tuesday afternooh, Sept. 22, was the anniversary of the Porter Rhetorical Society. The exercises, besides music and prayers, were an Oration, a Poem, and an Address. The Oration was by Mr. Martin M. Post, of the Class now leaving the Seminary, on "The Union of Studious and Active Habits in a Preacher." Poem, by Richard H. Dana, Esq. of Cambridge, on "The Soul." The Address was by the Rev. Richard S. Storrs, of Braintee, on "The influence of the present age on the eloquence of the pulpit." The characteristics of the age selected for illustration, were, —"the widely extended commercial intercourse among the nations"—"he rapid improvemeets made in literature and political soience"—"the special effusions of the Holy Spirit on Christendom" and "the prevailing spirit of benevolent enterprize.—*Bost. Rec.*

SOCIETY OF INQUIRY.—On Thesday evening, the expected Oration, before the Society of Inquiry respecting Missions, failed in consequence of the sickness of the speaker. Prof. Stuart made a short address, stating the origin and general objects of the Society.—*ib.*

SOCIETY OF ALUMNI.—A discourse was delivered before this Society, on Wednesday evening, by the Rev. Dr. Spring, of New-York, from Heb. 31: 17, *They watch for your souls, as they that must give account.* The preachers for the next anniversary are, Rev. Pres. Lord of Dartmouth College, and Rev. J. Hawes, of Hartford Conn.—*ib.*

CONVENTION OF VIRGINIA.

Saturday, Oct. 10.—The Convention met at 12 o'clock. The following gentlemen were announced as having been appointed to constitute the several committees ordered on Friday, viz.

The committee to consider the Legislative Department of the Government—Messrs Leigh of Chesterfield, Broadnax, Tyler, Anderson, Johnson, Beirne, Mason, Randolph, Madison, Mercer, Cooke, Pendleton, George, Roane, Chapman, Summers, Doddridge, Green, Tazewell, Campbell of Bedford, Townes, Pleasants, Taliaferro and Joynes.

Committee to consider the Executive Department—Messrs Giles, Dromgoole, Nicholas, Coffman, McCoy, Smith, Trezvant, Leigh of Halifax, Fitzbugh, Powell, Naylor, Campbell of Washington, Garnet, Cloyd, Duncan, Morgan, Barbour of Culpeper, Loyall, Clayton, Cabell, Gordon, Bates and Upshur.

Committee on the Judicial Department—Messrs Joynes, Alexander, Marshall, Harrison, Baldwin, Miller, Claiborne, Venable Stanford, Henderson, Griggs, Boyd, McMillan, Morris, Matthews, Laidley, Campbell of Ohio, Scott. Taylor, Mennis, Martin, Thompson and Bayley.

Committee to consider the Bill of Rights, and other matters not referred to the foregoing committees—Messrs Taylor of Chesterfield, Goode, Clopton, Williamson, Moore, Baxter, Urquhart, Logan, Opie, Donaldson, Byars, Taylor of Caroline, Oglesby, See, Wilson, Monroe, Prentis, Saunders, Stuart, Massie and Reed.

On Thursday the *Legislative Committee* took two questions, upon the ages of the members of both branches of the Legislature. They decided, 1. that the Senators should be upwards of 30 years of age, and 2. that the Members of the House of Delegates should be upwards of 25 years of age.

FOREIGN NEWS.

LATE FROM THE SEAT OF WAR.—The London Courier says: Accounts from Constantinople to the 8th of August, confirm all that we announced respecting the consternation of the people, and the change of mind of the Sultan. It appears that besides the arrival of General Diebitsch's advanced guard at Kirk Kilissa, a Russian corps had landed at Iniada, eighty miles from the capital, and that the terror created was so great, that the Sultan's life would have been in danger if he had not declared himself ready "to do every thing which could contribute to the restoration of peace, and the satisfaction of the people." As a preliminary step he had accepted the treaty of July, 1827, and also, it is added, the Protocol of the 22d of March last, by which the limits of Greece are extended from the Morea to the Continent, and terminate at the Gulf of Volo, on the one side, and the Gulf of Arta, on the other, including the whole of what anciently formed Greece Proper. With respect to Russia, he is said to have agreed to give her flag the free passage of the Bosphorus, and to have proposed to negociate on the basis of the convention of Akermann, provided the negociations should be carried on at Constantinople, where he probably conceives he would have more immediately the assistance of the Allied Ambassadors, and their influence would be more powerfully felt in support of his interests. Since this determination has been made known the capital had become more tranquil. but great agitation prevailed in all the provinces, where the adherents of the Janissaries grew more daring every day, and not only frustrated all attempts at raising forces, but added to the dangers of foreign invasion, the constant alarm of internal insurrections. Nothing was known of the Turkish army, and troops sent towards Adrianople, to form a junction with it there, had turned back to the camp at Ejub, in front of Constantinople, where only 15,000 men were assembled. The same apathy which made the people of the European provinces submit to the Russians wherever they appeared, was universally displayed in Asia, where recruits could not be brought to the garrison, unless bound on the backs of camels. The situation of the Porte is, therefore, justly represented as one from which peace alone could extricate her, and from the concessions which the Sultan seemed disposed to make, it was already augured that peace might be considered as concluded.

LATER STILL.—Letters from Constantinople to the 10th of August express no fear of an immediate attack upon the city. The report of a battle at Kirk Kilissa, in which the Turkish army was routed is without foundation.

Accounts from Belgrade to the 17th of August state that the Grand Vizier had quit Choumla and arrived by the way of Karnabat in Adrianople. If this is true the reason why General Diebitsch had not proceeded in his march towards Constantinople, is at once revealed.

MISCELLANEOUS ITEMS.

Felix Grundy, Esq. of Nashville, is elected Senator in Congress from Tennessee in the place of the Hon. John H. Eaton, Secretary of War.

A writer in the Boston Daily Advertiser says, four millions of pounds of butter are consumed in Boston every year, and that one half of it is a slow poison.

The town of Sulem, Mass. has a population of fourteen thousand souls. It has only two public houses.

Gen. Wade Hampton, an extensive sugar planter in Louisiana, owns and employs fifteen hundred slaves.

At the late term of the supreme court at Springfield, Mass. Dr. Wm. S. Lowring was fined five hundred dollars for violating the sepulchre of the dead.

A meeting was recently held at Troy, N. Y. the Hon. George Tibbits, presiding, for the purpose of taking measures to procure the location, in that city, of the new College intended to be established by the Methodist Episcopal church within the bounds of the New-York Conference.

The Commercial Advertiser states, on the authority of an eye-witness, that the schooner Superior, which was to descend the Falls of Niagara, on the 6th inst. lost her masts the first plunge she made in the rapids, and then dragged down a few rods, and stuck fast on a rock, to the disappointment of thousands. Sam Patch made his jump the next day, from a height of 100 feet, without injury.

According to the latest advices from Sierra Leone, that ill-fated colony was in a deplorable condition. The epidemic had not spent its fury. Out of the few Europeans who were inhabitants of the place, twenty-three or twenty-four had been swept away. Even the Governor, with all his staff, has left his residence in the town, and sought a place of refuge in the barracks

Mr. Alfred Hanford of Wilton, Conn. was found dead in the road on the west side of Saugatuck river, on the morning of the 23d Sept. He left Bridgeport about six o'clock the evening previous on a young horse. On reaching Saugatuck he found the girth of his saddle broken, but not being able to get it readily mended he ventured to continue his way. It is supposed the horse took fright and threw him upon the ground so violently as to cause his immediate death: the saddle lay by side. Mr. Hanford was 39 years of age, and has left a wife and six children.

Hard Times.—In every society we find a greater or less number, who, from habits of extravagance, inattention to business or idleness, are perpetually harassed and perplexed: with this description times are always hard—and it would be well for every complainer of hard times, to consider how far he has himself contributed to make the times with himself hard; to be well satisfied whether he has not been wanting in economy, or attention to business, or in prudence in the general management of his concerns; and if he has, seriously to set about a reformation in his affairs before he is driven to say, the hard times have ruined me.—*Saugatuck Journal.*

OBITUARY.

DIED, on Saturday the 3rd inst. at the house of his father, in Caldwell county, Mr. ROBERT HAMILTON, a licentiate of the Presbytery of Muhlenburg. He died in the confident hope of of a happy immortality.

In Augusta, Me. on Friday, 9th inst. after a short illness, His Excellency ENOCH LINCOLN, Governor of that State.

AGENTS FOR THE LUMINARY.

In addition to the Agents heretofore named in Kentucky we, add the following:

New-Concord—Gen. James Quiett.
Russelville—Joseph P. Brown.
Monroe, Hart Co.—Postmaster.
Glasgow—John Montague.
New-Market—William Smith.

NEW CLASSICAL & MATHEMATICAL

SCHOOL.

THE subscriber takes this method of informing his friends and the public, that he wishes to undertake the instruction of a small number of boys, in the Latin and Greek Languages and the Mathematics. In thus seeking employment as a Teacher, he deems it unnecessary to present any particular recommendation of himself, or testimony of his qualifications. These are, of course, special enquiries with parents, before they entrust to any one the tuition and guardianship of their children. He deems it equally unnecessary to offer any pledge of the fidelity, with which he will discharge the duties of the avocation he now seeks, farther than it is found in his own interest, and the character he has to maintain. To persons at a distance, he offers a general reference to the respectable citizens of Lexington, and its neighbourhood, to whom he is for the most part known. His method of instruction and government he will strive to adapt to the dispositions and characters of his pupils; endeavouring to make himself their friend and associate, participating much in their sports and exercises, as well as their studies, and avoiding every species of severity. Without a design to inculcate any peculiar system of Theology, the Bible will be regularly studied, and the moral conduct and religious instruction of his pupils will be particularly attended to.

Having for some time past contemplated the employment, he has made such additions to his house, and such other arrangements, as will enable him to accommodate with boarding, as many as he wishes to instruct.—His residence is about 8 miles north of Lexington, in a healthy neighborhood, within reach of several houses of public worship.—His terms including, instruction, board, washing, bedding, &c. will be $110 per annum, payable quarterly. The first term will commence about the 16th of November. As the number will be limited for the present, those persons who may wish to patronize the effort, had better apprise the subscriber of their design. W. L. BRECKINRIDGE.

Fayette County, Oct. 9, 1629.—15—tf.

ORMSBY ACADEMY.

MR. WHITNEY respectfully informs the public, that the Winter Session of his School, will commence on the first Monday in November next, under the direction and instruction of Mr. SAMUEL MACNARY, a Student of Franklin College, Ohio. This young gentleman comes highly recommended as a teacher from both the President, and the Board of Directors of that institution.—Therefore Mr. Whitney flatters himself, that the most sanguine expectations of those who may patronise the School will be fully answered.

Sharpsburgh, Bath Co. Ky. Oct. 3, 1829.

FEMALE ACADEMY.

THE FEMALE ACADEMY conducted by the subscriber, in Paris, Bourbon County, will commence its session on the 1st of November. JOHN TODD.

THE CHRISTIAN ALMANAC, FOR 1830.

JUST received and for sale at SKILLMAN'S BOOK-STORE, the Christian Almanac for 1830. Price 50 cts. per doz.—Also a general assortment of Books; wholesale and retail, very low for Cash.

Lex. Sept. 22, 1829.

BIBLE, SUNDAY-SCHOOL, & TRACT

DEPOSITORY.

JUST received at the Depository of the Kentucky Bible Society a large assortment of every description of BIBLES AND TESTAMENTS, published by the American Bible Society, and ready for sale to County Societies, and others for distribution. Also a large supply of SUNDAY SCHOOL BOOKS—and a complete assortment of TRACTS, and every publication issued from the press of the American Tract Society.

Apply to L. STEPHENS, *Agent.*

POETRY.

From the Spirit and Manners of the Age.

STANZAS.—BY JAMES EDMISTON.

"These are but parts of his ways."—Job.

This world is far too small a page,
Almighty God! to write thy praise,
And far too short its transient age,
Thou ancient of eternal days.

Yet, oh! how lovely and how fair,
How mighty and sublime are these,
From the sweet rose in summer air,
To Alps, and storms, and winter seas!

In streams, or meads, or hills, or dells,
Or waving groves, or gardens' bloom,
All hung with Music's magic bells,
And incens'd all with rich perfume.

And all the varied world of life,
Throughout its many thousand forms,
With gushing joy, with feeling rife,
Which beauty lights and passion warms.

And when deep science delves and seeks,
And when high genius wings and soars,
And angel-gifted language speaks,
And fervent piety adores;

Thy wondrous whole thy powers proclaim,
But infinite, and vast thy ways!
Time is too short to tell thy name,
And earth too small to write thy praise.

From the Congregational Magazine.

ANXIETY.

Long, anxious sufferer, hast thou tried
Thy future path to see;
Thy bright or gloomy days;
And know'st thou not thy heavenly Guide,
Still bending over thee,
And ordering all thy ways?

Much in his mercy, he conceals;
That thou by faith may'st live,
Reposing on his grace;
Much, in his wisdom, he reveals,
Shows thee the crown he waits to give,
When thou hast won thy race.

'Tis thine to run with patient zeal,
Though faint, yet to pursue,
With hope that never dies;
To Him resign thy future weal,
In Him thy sinking strength renew,
And thou shalt grasp the prize!

What, though affliction's heaviest cloud
Low'rs on thy evening sky,
And fills thee with dismay;
Amid the storm, though dark and loud,
He hails thee sweetly from on high,
And bids thee watch for day.

Now gleams the day-spring from afar,
The dawn of glory riven,
To chase the mists of night;
Soon shalt thou see the morning star,
That beams on thee from heaven,
And brings thy perfect light.

Then, sufferer, as the troubled dream,
That haunts the midnight hour,
Fades from thy memory:
So shall thine earthly sorrows seem,
When rising in thy Saviour's power,
Thou seest eternity!

MISCELLANEOUS.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.—*No. IX.*

The idea of a *guaranty*, and of a *country* as a territory belonging to Indians, was not new, even at the period of the treaty of Holston.

The first treaty, which I have been able to find, made with Indians by the United States in their confederated character, was executed at Fort Pitt, on the 17th of September, 1778. It contains the following very remarkable article:

ART. 6. Whereas the enemies of the United States have endeavored, by every artifice in their power, to possess the Indians in general with the opinion, that it is the design of the States aforesaid to extirpate the Indians and take possession of their country; to obviate such false suggestion, the United States do engage to *guaranty* to the aforesaid nation of Delawares and their heirs, *all their teritorial rights* in the fullest and most ample manner, as it hath been bounded by former treaties, as long as they, the said Delaware nation, shall abide by, and hold fast, the chain of friendship now entered into. And it is further agreed on, between the contracting parties (should it for the future be found conducive to the mutual interest of both parties) to invite any other tribes, who have been friends to the interest of the United States, to join the present confederation and to form a State, whereof *the Delaware nation shall be the head*, and have *a representation in Congress*, provided nothing contained in this article to be considered as conclusive, until it meets with the approbation of Congress. [That it did meet with the approbation of Congress is manifest; because it is now part of a national treaty.]

The bare suggestion, that the United States designed to *take possession of the Indian country* was treated as a slander and a calumny. The *territorial rights* of the Indians were to be respected, and the Indian tribes generally were encouraged with the proposal that they might be represented in Congress. The natural implication of this last proposal must have been, that the Indians not only had territorial rights, but might expect to retain them *permanently*, in the same manner as the State of Virginia, or Connecticut, and the other confederated republics, expected to retain *their* territorial rights.

Let it be remembered, that this treaty was made when the United States were struggling for independence against the whole force of the British empire, and when every accession of strength to the American cause, and every substraction from the power of the enemy, was a matter of great importance. Nor should it be forgotten, that other treaties formed with the Indians, after the peace with Great Britain, were extremely desirable to the United States; that the exhausted treasury of the nation could ill afford the expense of Indian wars; that the Indians had the undisputed possession of boundless forests, on all our frontiers; that many of them had endured public and private injuries, which were unavenged and uncompensated; that the Indian tribes were strong, compared with their subsequent decline and their present total want of power; and that the United States were weak, compared with their present gigantic strength.

Though the treaties were formed in such circumstances, not a single article bore hardly, or oppressively on the United States, or on the new settlers. The Indians claimed nothing unjust or unreasonable. The early negociations wear the aspect of mutual benefit, and appear to have been concluded with a desire to secure permanent peace to the parties, founded on the acknowledgement of their mutual rights.

Are the people of the United States unwilling to give a fair, candid, and natural construction to a treaty thus made? I might say, are they unwilling to give it the *only* construction of which it is capable? Are they unwilling to admit a meaning which stands out prominently upon the very face of the transaction, and which no ingenuity can distort, pervert, or evade? Will they refuse to be bound by the plainest and most solemn engagements, deliberately formed, ratified acted upon, confirmed, ratified again and again by the highest authority of our republic? How can it for a moment be apprehended, that the co-ordinate branches of our government—our high legislative, executive, and judicial functionaries, will manifest so total a disregard of every principle of public morality?

SIXTH COMPACT WITH THE CHEROKEES.

This instrument was executed on the 20th of October, 1803, by Return J. Meigs, Agent of the United States among the Cherokees, and by fourteen Cherokee Chiefs, beginning with Black Fox, the principal Chief, and ending with the famous James Vann. It was witnessed by five officers of the United States Army, and three other persons, one of whom was Charles Hicks, then acting as interpreter. I have called it a *compact*, not a *treaty*, because it was not sent to the Senate for ratification. But though it be not technically a treaty, it is morally binding upon the United States; for it has been carried into effect, and the United States, particularly the people of Tennessee and Georgia, have derived great benefit from it. I have an accurate copy before me.

"Articles of Agreement between the United States and the Cherokee nation, for opening a road from the State of Tennessee to the State of Georgia, through the Cherokee nation.

"The Cherokee nation having taken into consideration the request of their father, the President of the United States, to grant that a road may be opened through the nation, from the State of Tennessee to the State of Georgia, and being desirous to evince to their father, the President and the good people of the United States, their good will and friendly disposition, do hereby agree, that a road may be opened from the State of Tennessee to the State of Georgia, with the reservations and provisions as in the following articles are expressed; and further to evince to our father, the President, that we are not influenced by pecuniary motives, we make a present of the road to the United States."

ART. 1. A road granted, sixty feet in width, passing through about 150 miles of Cherokee territory, and opening a communication from Augusta, Ga. to Knoxville and Nashville, Tenn. [This has usually been called the Federal Road. It has been much travelled; and great quantities of merchandize and other valuable property have been transported over it.] It was to be made solely at the expense of the United States. The article also provides, that when the road is opened, the direction of it shall not be changed; and that no branch or branches (except one which had been described) "shall ever be permitted to be opened *without the consent of the Cherokee nation.*"

[Here follows a brief recital of the subject matter of the other articles of the treaty, which, as it is of no importance to the argument, we omit.—*Eds. N. Y. Obs.*]

The road was opened the following year, and has now been travelled for a quarter of a century; and, during this whole time, has greatly facilitated intercourse between different parts of the southern states.

No reader of the foregoing abstract can be so dull as not to perceive, that the privilege was granted to the United States, at the special instance of the President; that the Cherokees were extremely cautious not to compromit their territorial rights; and that they made the grant from motives of friendship, and a willingness to afford the desired accommodation. They guard, in a suitable manner, against vexations and liabilities, to which this act of kindness might be thought to expose them; and they reserve the income of the ferries, some of which are over considerable rivers, and have been quite profitable.

The word father is repeatedly used in this document. to indicate the relation which the President of the United States held to the Cherokees as their protector from aggression, and as bound to see that the treaties with them are carried into effect "with all good faith." We had obtruded the word upon them. We had put it into their mouths, and it was made the standing pledge, not merely of our justice, but of our kindness and generosity towards them. Shall this sacred and venerable name be prostituted to purposes of injustice and oppression? For most assuredly it will be deemed oppression, rank oppression, if we disown our engagements, forswear our most solemn covenants, and then take possession of the lands of our poor neighbors, which had been secured to them by the highest guaranty which we could make. Nor will the oppression be less odious on account of its being accompanied by professions of great benevolence, and the promise of a new guaranty.

SECOND TREATY OF TELLICO, OR SEVENTH NATIONAL COMPACT WITH THE CHEROKEES.

This instrument was executed "in the garrison of Tellico, on Cherokee ground," October 24, 1804, by Daniel Smith and Return J. Meigs, for the United States, and ten Chiefs and Warriors for the Cherokees, in the presence of five witnesses.

The preamble says, that certain propositions were made by the Commissioners; that they were considered by the Chiefs; and that "the parties aforesaid have unanimously agreed and stipulated, as is definitely expressed in the following articles:"

ART. 1. "For the considerations hereinafter expressed, the Cherokee nation *relinquish and cede* to the United States a tract of land, bounding," &c. [This was a small tract, called Wafford's Settlement, containing perhaps not more than 100,000 acres. It was a strip on the frontier between the Cherokees and Georgia.]

ART. 2. "In consideration of the *relinquishment and cession*, the United States, upon signing the present treaty," shall pay the Cherokees $5,000, in goods or money, at the option of the Cherokees, and $1,000 annually, in addition to the previous annuities.

The treaty was ratified by President Jefferson and the Senate. The "relinquishment and cession" are of the same nature, and carry with them the same implications, as have been described in preceding comments.

THIRD TREATY OF TELLICO, OR EIGHTH COMPACT WITH THE CHEROKEES.

This treaty was executed October 25, 1805, by two Commissioners of the United States, and thirty-three Cherokee Chiefs and Warriors, in the presence of ten witnesses.

"ART. 1. Former treaties recognized and continued in force.

ART. 2. "The Cherokees *quit-claim and cede* to the United States all the land which they [the Cherokees] have heretofore claimed, lying to the north of the following boundary line:" [The lands here ceded were of considerable value, and fell into the State of Tennessee, extending east and west near the central parts of that State.]

ART. 3. "In consideration of the above *cession and relinquishment*, the United States agree to pay immediately" $14,000, and $3,000 a year in addition to previous annuities.

ART. 4. The citizens of the United States to have the free and unmolested use of two roads, in addition to those previously established; one leading from Tennessee to Georgia, and the other from Tennessee to the settlements on the Tombigbee. These roads to be marked out by men appointed on each side for the purpose.

ART. 5. This treaty to take effect, "as soon as it is ratified by the President of the United States, by and with the advice and consent of the Senate of the same."

The treaty was ratified by President Jefferson and the Senate. It will be observed, that the first article contains an express recognition of previous treaties, and pledges the faith of the United States anew for the fulfilment of those treaties.

Several documents of this kind remain to be considered; but I pledge myself to you, Messrs. Editors, and to your readers, that I will be as brief as possible, consistently with fidelity to the cause. This is a serious matter to the Indians and to the people of the United States. It is a matter which must be decided by the great body of the people, through their representatives in Congress. The people must therefore have the means of understanding the subject.

WILLIAM PENN.

GREAT DISCOVERY.

The following "Discovery," published in the Boston Telegraph of April 22, 1824, remains yet to be made by many a "Jack Newbottle." And as some old things are quite as good as new, if not better, we disinter it from among the old newspapers of five years, and give it a reprint, in hope that it may do some more good.—*Jour. of Humanity.*

Friend Hallock,—I think it my duty to communicate, through the medium of your paper, a great discovery, which has lately burst upon my mind; and which, I hope, will be of general use. I have always blamed the selfishness of those who, when they have found out any salve, or nostrum, lock up the secret in their own breasts and suffer their neighbors to perish for the want of it, unless they will purchase it at an exorbitant price. I shall adopt a more generous method; and hasten to tell you of a discovery, which if the world will only rate it by its utility, will place my name on a level with those of Napier, Franklin or Fulton; and even entitle me to outshine the glory of Columbus himself.

You must know, sir, that I was one of those fools, who get married before they get any thing to eat; and I had a dozen mouths to feed, before I had hardly a crumb to put into either of them. When I was about nineteen years old, I took a notion to go to singing-school; where I saw Lydia Loveful, whose black eyes and warbling voice, wounded my heart, and shot all the little prudence I had stone dead. To make a long story a short one, I courted her, and after the usual quantity of smiles, tears, poutings, sheep's eyes, quarrels and reconciliations, I married her, Oct. 3d, Anno Domini, 1810. We should have been married a little earlier, only I could not rake and scrape money enough, to buy one iron pot, one skillet, three chairs, a bed and a pair of bellows without a nose; with which conveniences we furnished our chamber, and began house keeping; as happy as most *unmingled* love, without one particle of reflection or foresight, could make us.

The honey-moon flew away in bliss; and I must own the first two, or three years of our wedlock, were not so miserable as they might have been. I was strong and hearty, with two good hands to my body, which had been accustomed to work, and Lydia was a thrifty girl, who managed our expenses with some economy. But after all I was miserably poor, and I had in abundance the poor man's blessing. My wife was a fruitful vine, and alas! she was the only vine in my possession, which was fruitful.—What, however, beyond every thing else, increased our difficulties was, that I had fallen into the practice of drinking grog every day. I had been habituated to it from my youth, and been accustomed to reckon a little rum and water (no matter in what proportion) among the necessaries of life. I followed a laborious profession, and thought a little stimulus necessary to the health of the body and keeping up the spirits. Indeed I could not do without it; it was out of the question. So wedded was I to my superfluous appetites, that my drink jug and my tobacco-box were the idols of my heart.

Did you ever see, Mr. Editor, a man on our harbor in a boat—wind and tide against him—rowing away like a trooper, and yet making no head-way? If you ever did, you have certainly seen Jack Newbottle's counterpart. I was a wood sawyer, and worked like a dog; and yet I never could get one bit of bread and butter beforehand. I was up early and late; never meant to be, and never thought myself, an idle man. Still, when it rained money, my dish was never up. Accounts came in before I could settle them; people came dunning before I knew how to answer them. I never thought myself a hard drinker—never suspected such a thing; but when Tippleton the shopkeeper brought in my bill for drink, I am almost ashamed to tell how long it was. It was nothing but *do—ditto; do—ditto;* like the dull unvaried note of the cuckoo, or whip-poor-will; and a charge at the bottom heavy enough to sink the heart of Crœsus himself. I believe the rogue overcharged me; for I cannot think a half-pint a day with *one* or *two exceptions*, is going to amount up to a barrel in three months. I have no idea of bearing on my shoulders all the sins of the knavish shopkeepers.

But the worst of my trouble was at home.—I have naturally a good temper, except when something provokes me: but my wife, in the midst of my misfortunes, seemed to grow dreadful cross and scolding. She wanted tea and sugar, when she knew I had no money to get them; and we had something to quarrel about almost every day. I suppose, I did not provide for her so well as I might; but then no husband likes to be scolded at, even if he is to blame. Sometimes she would remind me of my promises when I was courting her—just as if courting times were to last always! sometimes she would snivel and cry; sometimes she would try to act the pathetic, and sometimes the reproachful part, while the children would look on, and think their parents wanted a whipping more than ever they did. O, Mr. Editor, if you could have looked in, and witnessed some of our nuptial scenes—the room in confusion—the tea-kettle fallen—the skillet overturned—the Johny cakes in the fire—the ashes all over the hearth—my children crying—my wife scolding and I swearing—you would certainly allow that matrimony, grog-drinking and poverty, are three of the most ill-sorted companions, that were ever patched together. My children grew very ragged, and, what is worse, I fear their clothes were but emblems of their minds. My wife too not only neglected her temper, but her person. She was entirely changed from the spruce black-eyed girl, I fell in love with, at the singing-school; and I remember, one day, Tom Seaver, coming to visit me, and seeing her snarled hair, said, that her head looked as if it had six mice nests built in it, and the seventh was building. But I could have borne the mice nests of her head, if her heart had not been a very rattlesnake's den.

Thus sir, we went on, growing poorer and poorer, and plunging from one misfortune into another. Nothing seemed to turn up in my favor, until, at last, my condition grew too bad to be endured any longer. I sat down one day on a white birch log which I had just sawed off, and while the coaches were rattling along the street, I said to myself—"Jack Newbottle, what is the matter? What is it that keeps the wooden spoon forever in your mouth? Don't you work hard? Yes. Don't your employers pay you? Yes. Don't you take a little cordial now and then, to keep up your spirits? Yes. Do you spend your money on horses, dogs, gamesters and cheats? No. What the plague then makes you so poor? Ah, I know; it is that tempestuous wife of mine, who wants to spend all my earnings, and ten times more, on herself and a pack of worthless children." Just as I had finished this sweet soliloquy, there came along a blowzy fat dog, and overset my rum-jug. I saw the precious liquor run on the ground, and I had not a cent of money to buy a drop more!

"O woe! O woeful, woeful, woeful day.
Never was seen so black a day as this."

I went home that night, cross enough; but the next morning I arose in a better temper than usual; and making a virtue of necessity, I worked all that week, without a drop of *true comfort*. Still, when Saturday night came, I was alive, and able to do what I had not done before for many a day—I went to meeting; and what do you think the minister preached on? Why, as if to single me out from every body else, he undertook to show that people were betrayed into intemperance, by degrees, and became drunkards before they thought of it. He even maintained that ardent spirit might be dispensed with. In a word, to make a long story a short one, and partly by profession, and partly by necessity, I have come over to his side of the question. I have made a most astonishing discovery; I have found out by experience, that neither rum nor brandy, gin, whiskey, punch, egg-pop, nor sling, are to be reckoned among the necessaries of life; and as I had no suspicion of this curious fact before, I beg leave to publish it for the benefit of mankind. Rum is not the staff of life; a man can live without it. There has been a great change too wrought in my family. My wife has become so neat and good-natured, that I have almost fallen in love with her the second time. The times go better with me; and, unless some new storm should blow up, I hope to live and die in competence and peace.

JACK NEWBOTTLE.

ON SERIOUSNESS.

Nothing is so contrary to godliness as levity. Seriousness consists in the matter of what is spoken, in the manner of speaking, in dignity of behaviour, and in weighty, not trifling actions. Some people are serious by nature, some by policy, and for selfish ends, and some by grace, and from a sense of duty.

Jesting and raillery, lightness of behaviour, useless occupations, joy without trembling and awe of God, an affectation of vivacity and sprightliness, are all contrary to the Spirit of God. A fool laughs loud, saith Solomon: but a wise man scarce smiles a little.

Levity is contrary to contrition and self-knowledge; to watching and prayer; frequently to charity; and to common sense, when death is at our heels.

Levity is also destructive of all devotion—in our own heart—and in that of others, by unfitting the company for receiving good, and bringing a suspicion of hypocrisy upon all.

Seriousness is useful to prevent the foregoing miscarriages, to keep grace, to recommend piety and a sense of God's presence—to leave room for the Spirit to work—and to check levity and sin in others.

And have we not motives sufficient to seriousness? Are we not priests and kings to God—temples of the Holy Ghost? Are we not walking in the presence of God—on the verge of the grave, and in sight of eternity?

All who walk with God are serious, taking their Lord for their example, and walking by scripture precepts and warnings.

But, are we to renounce innocent mirth? Our souls are diseased. Are we to be dull and melancholy? Seriousness and solid happiness are inseparable. Is there not a time for all things? There is no time for sin and folly.—*Fletcher.*

THE WISE COUNSELLOR.

At the recent special meeting of the London Missionary Society, the Rev. Dr. Philip related the following anecdote—

It is stated in the history of England, that when the first missionary who arrived in Kent, presented himself before the King, to solicit permission to preach the Gospel in his dominions, after long deliberation, when a negative was about to be put upon his application, an aged counsellor, with his head silvered over with grey hairs, rose, and by the following speech, obtained the permission which was requested:—"Here we are (said the orator) like birds of passage; we know not whence we come or whither we are going; if this man can tell us I pray you let him speak." "So I say," added Dr. P., "if there are six hundred millions of our fellow creatures, who, like birds of passage, know not whence they came, nor whither they are going, I pray you let us send them the Gospel, which will tell them whence they came, and which is able to make them wise unto salvation.

His most CHRISTIAN *majesty, Charles X.* A late Paris paper says—"At a grand card party given at the king's apartments on Sunday evening, upwards of one thousand distinguished persons were present. Another party will be given on Sunday next."—Where did this "most christian" king learn that he is not bound to "remember the Sabbath day, to keep it holy?"

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